

Two Sermons:
THE ONE
A HEAVENLY
VOICE,
CALLING ALL GODS
people out of Romish
BABYLON.

The Other
AN EVERLASTING
Record of the utter ruine of
Romish AMALEK.

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REDDING in Berkshire.



LONDON,
Printed by J. H. for John Bartlet,
and are to be sold at the Golden Cup in
the Gold-Smiths row in Cheapside. 1624.

БИОГРАФИЯ



TO
THE R I G H T
HONOURABLE, R I G H T
WORSHIPFULL, AND
worthie Knights and Bur-
gesses of the Lower-House
of PARLIAMENT.



N most humble sense of mine owne unworthiness, which holdeth no comparison with the height of your authoritie, place, judgement, and learning; I have emboldned my selfe to present unto your wisdomes, this voice from Heaven, calling all the people of God out of Babylon. For what voice can be more worthie of audience, than a voice from Heaven? What voice more seasonable than this, amongst the grave consultations of the most important affaires, and weightiest causes of God, of his Majestie, and of this flourishing Kingdome? Or who more fit to heare this voice directed to Gods people, than you, the representation of all the people of God in this Kingdome? You, I say, who sit in the places of your worthie Predecessors, by whose consent and assent, with that Higher and Honourable House, the whole Kingdome was formerly set out of Babylon, so farre as (by the blessing of God) now it is. *God will without mee* (saith Joseph) *speake for the life of Pharaob;* and without mee effect all his good purposes for the prosperitie of his Majestie and his people: and you, without mee, well know the managing of the weightie busynesses which you have in hand: neither can my candle adde any light unto your Sunne; onely ha-

The Epistle Dedicatory.

ving begunne to speake, let me finde grace in your eyes, and pardon to encourage you in the doing of what you doe. Your wisdomes know, that what were the two studs of the house in which Sampson played, that is, Religion, and Justice in the Common-wealth, if they be pulled downe or shaken, the Church and Common-wealth fall together, and all under the fall must needs perish: of the two, Religion claimeth our first and chiefe care, as intending Gods glorie more immediately, and mans good, not temporarie chiefly, but eternall. And therefore, whereas heathen Governors could provide for the observation of the second Table, Christian Governors, as the gates of the world, lift up their heads, that Christ the King of glorie may enter in among them. And all godly Parlaments (whereof we have not a few examples in Scripture) first seded the causes of God and Religion, and then the causes of the King, and of Ci-
vill Justice, as all the companies gathered for the Lords battels, must say on everie side of the Host, *For the Lord and for Gideon*. Now of all the great and important causes of God, which can be offered to your tractation, none is more weightie than the subject of this little Treatise, none more neerely concetning your selves, to whom the care of your brethren is now committed, as Benjamin was by his fa-
ther to Iudah; and on whom (next to his Majestie, the breath of our nostrils, and that Higher and honourable house) the care of all our safetie is now laid. And as all the voices of the land have made you the eyes of the land, so are all the eyes of the land held upon you, to helpe us against these Babylonians, who have beene and are so busie to bring us backe into our former Babylonish Captivitie; and to oppose your selves stoutly, with our Darius, against these ad-
versaries of Ierusalem, who like the Midianites, have too long trou-
bled us with their wiles. And because the planting of Christs King-
dome is the onely meanes to supplant the Kingdome of Babylon, and the breath of Christ can onely blast the hopes of Antichrist, a readier way cannot bee devised to effect this voice from Heaven, than to provide that the knowledge of the Sonne of God may bee propagated thorow the land, and that the blowing of the rams horns of the Gospell may lay downe the wals of this Romish Ierico even with the ground. If your wisdomes should send men over the Kingdome, as Moses did the spies, to search the land of Canaan, they would bring you backe a true report, that a great part of this Kingdome still lieth as a barren wildernes, destitute of the blessed means of grace, and that many great parishes are as the mountains of Gilboa, on which the sweetshowers and raines of the Gospell fall not, or verie seldom; neither doe the happy dewes of holy doctrine fall on them in their night, nor the beames of the Sun of grace dart upon them in the day. These faithfull messengers would informe you, that all this waste and untailed ground is left for the Babylonians, for Seminaries,

Jude 7. 18.

Ezr. 6. 6.

2 Sam. 1. 21.

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Seminaries, Priests, and Jesuites to inhabit : That these parishes are the verie thicketts, in which these snakes and vennins hide themselves, who beare nothing about them but poison, treason, and seduction. That these places of such blacke and reigning ignorance, lie open to spoile and hazard, to be drawne easily away, by the poysoned breath of the most softish Priest, not to Poperie onely, but even to rebellions and treasons, whiche for most part arise out of ignorant and blinde zeale. And now who knoweth whether the supply of this want, and the remedie of so great an evill, bee reserved for the crowne of his Majesties age, and the eternall renowne of this Honourable Parliament ? So noble a worke requireth no lesse noble an Agent : such a glorious and famous act well suiteith with him, who, for wisdome and understanding, is the glorie and fame of the whole earth. And now, noble and worthie Gentle-men, God fo. bid that you shold not take to heart the miseries of your brethren wanting food, who behold our Lord Iesus Christ more grieved in spirit, to see his Country-men want Preachers, than when hee saw them in bondage under the Romans. God forbid that you shold sinne against God, and not bestirre you by planting the true knowledge of God, to pull downe the strongest pillar of Poperie, that you shold not move everie stone, for the beautifying of Bethel, for the setting open of the gate of heaven here upon earth, for the establishing of Gods pure worship, and for the removall of everie scandall, and advantage of Babylon. Goe on therefore (worthie men) in the Lords strength, open your mouthes for the dumbe and silent, and be faithfull mediators for the Kingdome of Christ, as you desire him to be a faithfull Mediatour for you in the Kingdome of his Father. And from hence would arise another happy fruit, wherein the glorie of God and his Gospell would shine out in great brightnesse, to the infinite disappointment of these Babylonians ; namely, a more religious and consonable observation of Gods holy Sabbaths; whose honour is wofullie violated, not without the great scandal of our religion, by ordinarie travells, both by land and by water. Oh that your wisdomes would eatnestly move our highest terrene Majestie upon earth, for the Sabbaths of the high God, that Gods house might be frequented, and that the wayes of Sion may be beaten on the Lords day, and not the high wayes thorow the Kingdome. What an advantage were it towards happiness, if men carelesse of their owne salvation, were straitly bound to the meanes of knowledge ? What an advantage towards your present errant and businesse ? for as the fourth Commandement, concerning the Sabbath, is set in the middle, as the heart of the Lawes of God, sending life and vitall blood into them all : so it is the sinewes of all the Lawes of men, without observation of which, all other good Lawes will bee but as the seven greene cords upon Sampsons armes: headstrong and im-

The Epistle Dedicatory.

pudent sinners breake thorow them, as easily as fire thorow flax, because the sword of the Lord and of *Gideon* goe not together. What need I here adde more to so intelligent persons, but my pray-
ers, that you would plead this cause of his in earth, who pleadeth yours in Heaven, and who will requite it seven fold into your bo-
somes?

And wheras the Babylonians have mightily increased of late in their hopes, numbers, and strength, not onely those forraigne frogs and Locusts, the Priests and lesuites, have in great armies invaded our Countrey, but our home-adversaries have greatly multiplied, and Recusants risen up everie where with great hopes of raising up the ruinous wals of Ierico againe : We (fearing lest these sonnes of *Zerubbabel* may grow too strong for us) doe trust and pray, that your wisdomes (seeing the matter of religion growes somewhat more doubtfull than formerly, not by increase of Papists onely, but by swarmes of Atheists, ready to take the strongest side) will set a jea-
lous eye over those ancient enemies and disturbers of the peace of the Gospell, and provide that these Frogs may be taken away from us and our people, and confined to their owne sea, and rivers; for the heaps of them stinke in the land : that their merchandise be vendible no more, that their base coines bee no more currant amongst us ; nor such strange children (brats of Babylon) nourished any more amongst us, unlesse they will doe as the Kenites who joyned to the lewes, and dwelt among them, only to learne the lawes, worship, and institution of the lewes more skilfully.

Judg. 5. 16.

Looke backe, worthy Gentlemen, upon the zeale and former love of your famous predecessors, who pulled downe the nests of these Antichristian birds : and hating neutrality, and thoughts of reconciling two such contrary religions (which as iron and clay can never be tempered together ;) awaken your zeale, to make the hopes of Babylonians utterly to perish, of ever recovering their kingdome againe in this kingdome. Cause the uncleane birds that flutter againe about us, with some hopes to roust and nestle among us, (if that only would serve their turnes) to know the piu-
dence and circumspection of so g. ave, wise, and godly a Senate , who are skilfull not only to devise, but also to revile and revive the good and wholesome lawes enacted, and now strengthened, for the preservation of his Majesties person, for the prosperity of the Gospell, the flourishing of this kingdome, and the utter subversion of Babylonish confusion in the same. In this great worke against Antichrist, shew your love to Iesus Christ. If ever you will doe him an honourable service, this is the time ; It may be the whole course of many of your lives cannot doe him so much pleasure : seeing none of you know whether you shall ever attaine such an opportunitie. Many other excellent services you may performe to the honour

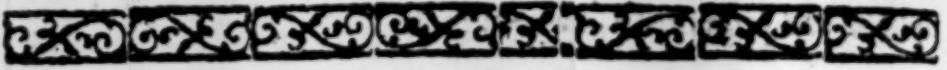
The Epistle Dedicatory.

honour of God, and good of your countreys, as you are godly men : but now you are to serve his providence, and set up his glory in those high offices which only Parliament men can performe. God who sitteth in the midst of Gods, sit with you all in this high consultation ; that of both your houses may be said, *I hovab Shammah, God is there.* That this convention may be remembred from one future Generation to another ; that your Noble acts in it, may bee like the acts of God, which are most perfect and happy at the last : and that thence you may reap an happy harvest of glory from him, and with him whose glory you have aimed at, and to your powers upheld and promoted : In whom I rest,

In hoc serviant domino magistratus in quantum sunt magistratus, cum ea faciunt ad servendum illi, quae non possunt facere nisi magistratus.

In all humble dutie and service,

THO. TAYLOR.



Errata.

PAg. 6. l. 12. reade Etnick Rome. pag. 6. l. 18. reade and became
Christian. pag. 17. l. 18. reade sent. pag. 19. l. last, reade to the third
sent. pag. 25. l. 3. leave out here Asa. margent, 2 King. 25. pa. 27. l. 11.
reade 2. Branch. pag. 5. mar. for Alcasar, read Alcasar.





REVEL. 18. 4.

*Come out of her, my people, that yee be
not partaker of her finnes, and that ye
receive not of her plagues.*

When Easterne Babylon was to be
destroied for her cruelty and op-
pression of Gods people the
Jewes, the Lord graciously war-
neth the godly in Babylon to
get out from her, *lest they also should be wrapped*
up in her destruction: And when Westerne Ba-
bylon is to be destroied for her cruelty and op-
pression of Gods people among the Gentiles,
the same Lord, looking backe to the same
prophecie, upon the same occasion, repeateth the
same admonition; and urgeth the same reasons,
to the same persons, for the same end; that they
might be safe in the destruction of the same city
Babylon in a mystery, as appeareth by compa-
ring the second verse of this chapter with this
fourth verse.

Ier. 51. 45.

B

The

The parts of the verse are two:

1. A Commandement,	<i>Come out of her my people.</i>
2. The reasons two-	1. Lest ye partake in her finnes, 2. and receive of her plagues.

Every word calls for Attention.

1. If we had a voice from heaven (will the worst say) we would heare and obey: now here is a *voice from heaven*.

2. A commanding voice of God, requiring simple and speedy obedience; *Come out of her*.

3. A voice directed to Gods people, among whom it may presume it selfe welcome.

4. Gods people obey for love of vertue, and may not *partake in Babylons finnes*.

5. Even their dulnesse of flesh must be quickened by feare of punishment, and take heed they *receive not of her plagues*.

If you shall as Gods people, welcome this heavenly voice, and shall please to lend me your Christian attention, I will so succinctly, as I may not be obscure, open the parts, first the *Commandement*, and then the *reasons*, which will furnish vs with such variety of matter, as wee may remit tedious both *disputes* and *discourses*, to other auditories.

1. In the Com-	1. The persons to whom it is directed: <i>My people</i> . 2. Whence they must depart, <i>from her</i> . 3. how they must depart, <i>come out</i> .
mandement are,	<i>My</i>

My people.

1. Note, Babylon is not a city of God, yet in Babylon is *a people of God*, for the Church is Catholike, and though Babylon cannot be the Catholike Church, no more than a finger can be an hand, or an hand the whole bodie; yet in *Babylon* are some members of the Catholike Church. *Babylon* a wicked place, destinatid to destruction, yet God hath some of his people hid in *Babylon*, for whose sake *Babylon* holds the word of God, though obscurely, and Baptisme in substance, though very corrupt. They aske us, Where was your Church before *Luther*? we say, Even in *Babylon* among themselves. Why doe they hout at our answer as insufficient, and not first contest against this voice from heaven, or blot this text out of the booke?

1. *Babylon* is cast off vnto destruction; but the Lord is not unmindfull of his people in the common perdition of *Babylon*. *Farre be it from him to doe this thing, to slay the righteous with the wicked* (saith *Abraham*) *shall not the Judge of all the world doe right?* such is his faithfulness and care over his people, who are in covenant with him, as they shall see him finde out, a time, which shall put a difference betweene him that sweareth, and him that feareth an oath; betweene him that feareth God, and him that feareth him not.

Gen. 18. 25.

3. *Babylon* is hastning to destruction, but shall not be destroied, before Gods people in *Babylon* be called out for their safety. Hee warneth *Lot*

*Gen. 19. 15, 16.**Numb. 16. 26.*

to get out of *Sodome*, that he may not perish with the *Sodomites*.

He warneth the congregation to get away from the Tents of *Corah*, that they might not be swallowed up with them. He warned his elect by a voice in *Ierusalem*, saying, *Migremus hinc*; so as they fled into little *Pella*, before the destruction of the citie; for though his iustice be never so fierce, yet he remembreth mercie in iustice, and will rather by voice from heaven (as here) warne his children, than their safety shall not be provided for.

4. Gods people called out of Babylon, heare and answer the call, and therefore they are not Gods people that stay in Babylon: they only stay in Babylon after the call, whose names are not written in the booke of life, and of the Lamb, and who are to be rolled up in the common-destruction of Babylon.

Secondly, whence must Gods people depart? *from her*, that is, Babylon.

As the Church of Christ is described by a woman, *Rev. 12. 1.* so is the Synagogue of Antichrist, *Revel. 17. 1.* Againe, as Christ, the head of his Church, hath a city for his seat and throne, which is called *Ierusalem*, which was a type of the Church of God; so hath the head of this Anti-christian apostasie, his seat and throne, which is called *Babylon, that great city*.

Now because it is granted on all hands, that Babylon is the seat of Antichrist, it is worth inquirie what this Babylon is.

The Papists would have us to seeke for Antichrist

tichrist every where but where hee is, and have sought to leade us aside to many conjectures.

Some of them tell us that by Babylon is meant the wicked world ; but that cannot be, for then when Babylon falleth, the world shall fall, which it doth not; for how could the Merchāts bewaile her fal, unlesse they wil say they must moane her in hel?

2. Neither is the wicked world the seat of Antichrist, for he must sit in the Temple of God, which is not the whole world.

3. Neither are the people of God called out of the world, but in a spirituall sense, whereas here is also a locall egressse out of Babylon commanded.

Some of them say, that the Easterne Babylon in Chaldea is meant, but as truly as the former.

For 1. that was fallen a thousand yeeres before, and how could Gods people be called thence in *S. Johns* time, where they had not beene of a thousand yeeres ?

2. This Babylon had rule over the Kings of the earth in *S. Johns* time, and therefore must needs be that State and Monarchie which then stood at Rome, and not that which was fallen in the Chaldean Babylon.

Revel. 17.8.

3. This *Babylon* was not that in the letter, or Babylon indeed, but *Babylon in a mysterie*, that is, a State or Citie which resembled *Babylon*.

Revel. 17.5.

Some of them confess the truth, that by Babylon here is meant Rome the Westerne Babylon, convinced partly by that plaine description of the woman sitting on seven mountaines, having seven heads, which were seven Kings, or seven kindes of

*Bellar. Ribera,
Alcusan. Baron.
Viegas, Lessius,
Malvenda, &c.*

*Augustin. Orosius,
Eus. b. Hieron.
Tertull. Beda,
Victorinus, Occu-
menius.*

governments ; partly by the moments and weight of Reason, and partly by the confession of so many Fathers, who all speake as plaine as we, that Rome is Babylon.

But though the Iesuites at this day seeme to speake with more judgement, yet with as little ingenuitie ; for to defend their Pope and Citie, they would shift it to Ethnicke Rome, which is without all colour of truth.

For 1. this Babylon is the seat of Antichrist, which I thinke Rome was not. For if Ethnicke Rome were the seat of Antichrist, then could not Antichrist sit in the Temple of God; and then were Antichrist already come long since, which they denie, and all their fable of Antichrist quite spoiled.

2. The Fathers acknowledged Babylon to be Rome in their time, many yeeres after it had ceased to be Heathen, and Christian.

3. Neither can it be proved that the Christians by vertue of this commandement departed from old Ethnicke Rome, but continued constantly enduring all those bloody persecutions raised by those Heathen Emperours.

Wee conclude therefore, that by Babylon is meant here not Rome Pagan, but Rome Papall.

Q. But why is Rome called *Babylon*, and not Rome in plaine termes ?

A. Besides many Reasons which might be given both from the mysteries of prophecies, and from the purpose of God, who would by leaving some things obscure, exercise the mindes and diligence of his people :

Here

Here Rome is called Babylon, for the similitude and resemblance with it, so as one egge is not liker another than Rome and Babylon. For

1. They are like in *pride* and power. Easterne Babylon was the seat and head of the Monarchie, πόλις βασιλεύσσα: so the Westerne Babylon ruled over the Kings and Kingdomes of the world. Both sate as Queenes over the world; both dwelt upon many waters; both swelled in magnitude and greatness beyond all measure; both alike potent, saith Orosius.

2. They are like in *perfidiosnesse* and treachery. Babylon was a Citie estranged from the Covenant of God: so is Rome, once in covenant, and married unto Christ, but after breaking her faith by her horrible whoredome and Idolatries, shee can call Christ no more *Ishi*, nor Christ can call her *Ammi*: and though shee can shew Baptisme, and rehearse the Creed and Ten Commandements, (as an Harlot can shew the Mariage Ring) yet is shee a wife no longer. Christ hath given her a bill of divorce, and who so marrieth her that is divorced for adultery is an adulterer.

Hence is this Papall Babylon called the *great* whore, the whore of Babel, the whore that sits on seven hils, and no other whore else in the world doth so, for many iust Reasons.

1. As an whore is an apostate from her conju-gall faith, and plaieth false with him whom shee professeth her husband; so this whore of Babel, once married unto Christ, is now joyned to another husband the Pope, who claimeth to be Christs Vicar,

Similis superbia.

Similis perfidia.

Ecclesia similis est
faminae que ex an-
tiqua felicitate ex-
cidit, ac signa tan-
tum habet: orna-
mentorum enim su-
orum ibecas & ar-
cularia habet, opibus
autem spoliata est.
Isidor. Pelusior. lib.
3. epist.

Why Rome Pa-
pall is called the
great Whore.

Vicar, the husband of the Church: as if an husband must needs have a Vicar; or as if he can be honest that is Vicar to an husband; or shee chaste that admitteth a Vicar to her husband.

Prov. 7. 13.

2. As an whore inveigleth all shee can by meretricious Arts, shee draweth in the young man by her flatteries and subtleties, but most of all shee allureth great persons to folly for great rewards: Even so this whore of Babel seduceth by craft, and in a mysterie, all whose names are not written in the Booke of Life; but especially shee hath inveigled the Kings and Princes of the earth to commit fornication with her.

3. As the harlot loveth the darke, and seeketh the twilight; so this whore of Babylon flieth the light of the Scriptures, and loveth the darke night of ignorance. What else is the mother and nurse of their devotion but ignorance? Where doth Romane religion dominere, but over ignorant countries and persons? Where doe Priests and Iesuites sculke and lurke but in dens and thickets of ignorance? When doe these Owles and Bats flutter abroad but in the twilight? Egypt covered with darknesse, was covered with Locusts and Frogs, but Goshen having light, was rid of Locusts and such vermines.

4. An whore exhausts a mans substance, and brings him to a morsell of bread: so the whore of Rome hath by cunning, and for things not worth thanks, exhausted the chiefe treasures of Kings and Kingdomes. Her Peter-pence gathered by tyranie and hypocrisy, have equalled the Kings tribute.

bute; an unsuspected witnesse of her unsatiable gathering, is that *Orbis in urbe*, that world of wealth, which that great Citie hath robbed the great world of; and yet as was said of *Paulus* 3.

Eius avaritia totus non sufficit Orbis.

5. An whore enervates and weakeneth the strength, and seeketh the precious life of a man: *Shee consumeth the flesh and the bodie*, saith *Salomon*. So this Whore of Babylon hath weakened all the power of Princes in their owne kingdomes, claiming all their Authoritie, Crowns, Laws, and making them but her vassals to execute her desigues: which if any of them thinke unreasonable, then by all false arts, positions and practises, shee hunteth the precious lives of such Princes, sometimes by her owne Emissaries, and sometimes by their owne subjects; armed with fraud and force, with dags and daggers, with poisons or powder-plots. And what difference, saith *Mariana*, whether thou killest him with poison or stab; there be many examples (saith he) both ancient and moderne, of enemies killed this way.

Prov. 5. 11.

3. They are like in state and condition. Babylon signifieth Confusion; and in both was a Confusion of tongues, that one could not understand another. And in both a confusion of vices, and a Chaos of all filthinesse: *similia mala*, saith *Orosius*, sinnes of highest degrees against God and man: for what else can be expected of a people left by God? What else but a chaine of sinne reaching up unto heaven, in that state the head of which is the man of sinne. I may not now rake in this sinke, hee had

*Marian. de reg.
lib. 1. cap. 7.*

Similis status.

need have a vizard on his face, that should speake or heare of Babels filthinesse: the best way to expresse the filth of ordure, is quickly to cover it: therefore I will imitate the Painter, who to expresse the deepest sorrow that might bee, did cover the partie with a veile.

Similis exitus.

*Ier. 51.37.25.
Rev. 18.8. & 15.
16.*

*Ier. 51.63.
Rev. 18.21.*

*Ier. 50.40.
Rev. 16.21.*

4. They are parallel in their ruine { 1. Certaine, and miserable destruction, which in } 2. Totall, both is, } 3. Finall.

1. Of both was said, *Babylon is fallen, Babylon is fallen*, the present tense for the future: and ingemination or doubling of the prophecie, noteth the certaintie of their ruine.

2. Both Babels must be turned to heapes, both of them must be burnt, mountaines turned into ashes: as the Kings did to that Babel, so shall the ten Kings hate this Whore, and leave her naked, and eat her flesh, and burne her with fire.

3. Both of them shall be finally destroyed, never to be recovered againe. Both of them shall bee as a milstone cast into the sea by the Angell, never to be lifted up any more. Both of them must be destroyed as Sodome and Gomorrah, which were never recovered. In neither of them shall be found bridegroome or bride, the sound of milstone, or light of a candle, or any craftsman; and therefore shall neither of them bee inhabited by man any more, but *Zim* and *Jim* shall dwell there; and the Ostriches shall dwell therein; but never shall sonne of man remaine there any more, neither shall Babel ever rise from the evill.

Object. But how unlikely is this, that so strong a staffe

staffe and beautifull rod should be broken to pec-
ces? And we will be readie to say with *Mary*, But
how shall this be? I answer, As God rained a shower
of fire and brimstone upon Sodome, which was as
the Garden of God, and turned her to ashes sud-
denly; so will he raine a great shower of haile, like
talents of lead, vpon Babel. And as the faire sun-
shine morning could not save them; no more shall
the faire sun-shine of prosperitie save these, for God
which condemneth her is a strong Lord.

Having declared who is this Babylon, and
why: now we come to the third branch of the
Commandement, *Come out of her*.

As by Babylon, we meane not only the walls,
and plot of ground, on which the Citie of Rome
standeth, but the whole Papall State and Religion;
so the heavenly voice enjoynes all the people of
God, both a spirituall and corporall egressse from
them.

In few words 1. The *Matter*.
take into our view, 2. The *Maner* of our departure.

First for the *Matter*, All Gods people must de-
part from the Romish Church, both in *Judgement*
and *Affection*.

1. In respect of spirituall presence
we must depart,

1. *Mente.*
2. *Manu.*
3. *Corpore.*

1. *Mente.*

In *Judgement* we must renounce their Doctrine,
Faith, Worship, and whole Religion, so farre as it
differeth from the Scriptures: and the Harmonie
of Confessions of the Reformed Churches agree-
able to the Scriptures.

We must also in our *Judgement* renounce all Romane power executed by the Pope and his Clergie over the Scripture, over Princes and their subiects, and over any other Churches without their owne precincts.

In our *Affections* we must give our hearts to the truth of God, and detest and damne to hell their blasphemous doctrines, their hatfull Idolatrie, grosse superstitions, wicked manners, and the detestable courses of that wicked Citie and State; contrary to many Polititians, who give us their presence, but their hearts are in Babylon: Christ hath the shell, but they reserve the kernell for Anti-christ.

2. *Mam-*

Wee must depart from needlesse association and assistance: how can we strike hands, and embrase amitie and societie with such as have broken off with God? How can iron and clay temper together? What societie betweene light and darknesse? What agreement betweene a member of Christ; and a limbe of Antichrist? How can any of Gods people say, thy person shall be mine, thy estate shall be mine, thy children shall be mine; but thy God shall not be mine, thy Religion shall not be mine.

And for assistance we may lend Babylon no hand to uphold her, we are commanded not to seeke the *prosperity* of Babel all our daies, because the Lord hath divoted her to destruciō, but especially those, whose hands and swords God hath sanctified to this purpose: whensoeuer God shall put it into their hearts, they want neither charge nor calling

to reward her as she hath rewarded them : as she hath levied forces against the Princes of the earth, so must they levie forces against her ; and the cup of death and wrath which she hath filled to them, they must fill her the double.

3. We must depart corporally from them, even in respect of place and habitation. If an house be ready to fall, it must oppresse all that are under the roofe. If a Citie be summoned to warre by the sound of a trumpet, carefull men will desire to leave that Citie. Or if a Citie be infected with a raging pestilence, we need not perswade men to flie forth of that danger. Here is a ruinous state ready to be made an heap. Shall the little mice, by naturall sagacity, presage the ruine of the house and flie ; and shall we stay till we be oppressed under the ruine ? The Lord hath proclaimed open war against this rebellious city, and shall we stay the mounting of the Canon ? No where can a man bestow himselfe in Popish countries, but he shall meet with that poysoned aire, a thousand times more infectious than ever was any citie with most hot pestilence, and can any man be safe, casting himselfe upon such adventures ?

Secondly, for the manner of our departure from Babel, we must come out,

1. *Cito.*
2. *Longe.*
3. *Totaliter.*
4. *Finaliter.*

1. Wee must depart *hastily*. Lot was commanded to hasten out of *Sodome*, and prolong no time,

3. *corpore.*

1. *cito.*

Ier. 51. 6.

Longe.

Totaliter.

Finaliter.

because the danger was neere ; delay which is in all things dangerous, may here prove desperate, and therefore we are commanded to fly out of Babel : which is a swift motion beseeming Gods people in their obedience ; and because of the neerenesse of the danger unto them.

2. We must depart farre from Babel, even as farre as may be. Many are afraid to offend the Babylonians by departing too far from them. But as Moyses calling the congregation from Corah and his complices, said, *I pray you depart from the tents of these men, and touch nothing of theirs, lest yee perish in their sinnes* ; so we must pray, to have no societie or comporting with Romish Babylon, in her heresies, Idolatry, or superstitions, for this were not to depart far enough from them.

3. We must depart wholly, thy selfe and all thine. When Lot was called out of Sodome, he is willed to call and carry out with him all and every one of his kinred, his wife, his children, his sonnes in law, and all whom he loued. And Moyses calleth not only the head of families from Corah, but their wiues, sonnes, and little children : we may not thinke our selves departed from Babylon, unlesse our wives and children be departed with us. He is but halfe departed whose other halfe is a Recusant, neither can a man of reason thinke him departed, that sends his pawnes, his sonnes and daughters, for education in Popish countreys.

4. This heavenly voice would have us depart finally, never to returne more. Lot must not depart out of Sodome to looke backe againe : nor out of Egypt

Egypt with the Israelites, to turne backe after the leekes and onyons ; nor with *Spalato*, run backe to Babel when we have fild our purses, nor for rumor of danger turne away from the truth recei-
ved : for suppose God should kindle a fire of per-
secution in his Church, this were but a fire of triall
and castigation, whereout the Lords golden ves-
sels should come out onely brighter and better.
But if we returne to Babylon, there is nothing but
a fire of destruction and finall ruine, to burne up
such huskes and chaffe, as wanting substance of
grace, are blowne away with every wind of do-
ctrine, every blast of change, and every shadow
of turning.

I had now come to the second part of my text,
if there stood not three sorts of men in my way,
to whom I must in few words apply my selfe and
this part ; and being men of no good qualities, I
will make what haste from them I may : The first
sort of these are Romanists, the second Separatists,
the third Apostates. The Romanists cudgell us
for departing from Rome; The Separatists lay load
upon us for not departing from Babylon : can
both their blowes fall right ? The Papists tell us
with great audaciousnesse, that wee are Schismat-
ikes, and Heretikes, because wee have departed
from the Catholike Church ; and keepe out of the
lap of our mother Church, yea out of the Arke,
out of which is no salvation. But our text hath
taught us that wee are not departed from the
Church of Christ, but from Babylon. Neither can
they prove us Schismatikes for departing from
them,

*Nos exivimus ab
illis corpore, illi à
nobis animo : nos
ab illis loco, illi à
nobis fide: nos apud
illes reliquimus*

fundamenta priuilegiorum, illis apud nos fundamenta scripturarum: nos egressi sumus ab illis secundum aspectum hominum, illi a nobis secundum iudicium Dei. Chrysost. de hereticis in oper. imperfect. in Matt. cap. 23. h.m. 46.

them, whom we can easily prove to have departed from Christ by a generall Apostacie, contrary to the whole Kingdome of Christ, onely fit for Antichrist the Catholique Heretike. Neither are we departed from our Mother, but from the mother of whoredome, and we may *not mingle with Harlots.*

3. Neither of our owne head, but by this voice from heaven.

4. Our dutie bindeth us to avoid her sinnes, and our safetie to avoid her plagues. Let them bring vs a Text or voice from heaven to bring us backe againe, and we will returne; but Texts of Scriptures and heavenly voices cannot be contrary to themselves.

2. The Separatists say we are in the midst of Babylon, our assemblies are Antichristian, our selves no people of God, because we leape not over the pale, and fly out with them. But first, they have not, nor can prove the Church of England to be Babylon, unlesse Babylon be in covenant with the Lord, and hath both the Deeds and Seales of that Covenant, to shew in all the substantiall parts of them rightly administred according to the Institution, and now standeth to the determination of the Scriptures in all things; for thus doth the Church of England, but not so Babell: and therefore we are not scarred with the windy termes of false worship, false ministry, bowing downe to traditions, or denying the power of Christ in rulling his Church, which is both preached and defended happily amongst vs.

2. They have not, nor can prove that Christ hath

hath given us a Bill of divorce, as he hath to Babell, or that the reformed Churches have separated from us, as they have from Babylon. As for their discoveries, what hath a schisme of private men to doe to excommunicate whole Churches? or why get they no Churches to joyne with them? or if they could get all the Reformed Churches to them, we expect orderly admonition before rash excommunication. For if a private man must be admonished twice or thrice before excommunication, much more may a whole Church expect it.

3. We are come out of Babylon by Gods blessing, in that we have pulled downe the Temples of their Idols, in that both in substance of Doctrine and Sacraments, our Ministry agreeth with the Scriptures; the head of Dagon is cut off, his stumpe cast downe, and cast out; and we labour in purging away all the scent and stinke of him, so far are we from worshipping the beast, or receiving his Image.

4. We cannot therefore separate from the Church of England, but we must goe out from the true Church of God, and from the Spouse of Christ, who acknowledgeth Christ for her head and foundation: and by beleeving in his righteousness alone, is made a member of his body.

No reason will serve these unreasonable men, for then I might now get from them: but their importunity staines me to answer one objection, and so I will leave them.

Object. But what a number of corruptions have you, an heape of mens Traditions, which Christ

never acknowledged, but bred and borne in Babylon; and what a number of Gods ordinances doe you want, which a true Church of Christ cannot want, and can you be a Church of Christ?

Ans^w. 1. Was not Lot got out of Sodom when he saw the smoke of the Citie? If it were granted them, that a little smoke of the Citie did trouble our eies, must it follow that we are still in the midst of Babylon?

2. They point us to some corruptions and errors, to which I say: 1. Let them shew me a soyle in the world, where Wheat groweth without some chaffe, and I will goe with them: But that is not at *Amsterdam*.

2. None of the corruptions which they falsly terme, are of that high nature as to call for a personall separation, because none of them are fundamentall. The least corruption that we can certainly espie, which yet is not in constitution, but in execution, we must separate from, in judgement, in affection, in practise, but to separate personally for any error not fundamentall, let them teach it them to whom all errors are alike, but we may not be so dull.

3. Our Church being ioyned to the head Jesus Christ, and retaining the vitall parts of the Word and Sacraments; neither if wanting of something which should be present, nor if remaining something to be cast out, can thrust her from the right and title of the Church of God, but is in essence and being a Spouse of Christ. For example, cut off both a mans armes, both his legges, cut off his eares

earcs and nose, now he wanteth many things which a man should have, but yet so long as the head stands alive upon the body, and other vitall parts remaine, he is indeed a man, although a maimed one. Againe, suppose a man had ten fingers on an hand, or three armes, or suppose an hand stood where the foot should stand, or the mouth were set in the forehead, here were a great aberration and confusion against naturall symmetrie of a mans body ; yet hee is a man, though a very deformed one ; whereas, where there is no head, or no union of members to that head, there were no body, no man : So whatsoeuer they can say, though falsly, is wanting in our Church ; or whatsoeuer they say is redundant or superfluous, she being founded on Christ her head, and truly dispensing the word and Sacraments, they cannot overthrow her being of a true Church of Christ.

4. To conclude with them, some things make to the being of a Church, some to the comelinesse and well being of it : if their nimble eies could finde never so many abuses not fundamentall, all these shall only make to the disgrace and vncomenelinesse of the Church, but shall never overthrow the being of it. Whatsoever we want, let not God want his praise, nor we thankfulnesse, that we want not that whereby Gods people may enjoy the ioy of their salvation. And this may serve for answer to those Separatists, if all the corruptions they charge us with were truly objected against us, as they are not.

3. To the three sorts who goc away from us to
D 2 Babylon,

Babylon, because they were never of us; would to God they would timely consider.

1. If the Lord be so earnest that his people which are in Babylon, should fly out of her; it cannot but be too preposterous and desperate for those that are gotten out to run in againe.

2. That if it be a signe of the Lords people, to depart out of Babylon; it must needs be a signe of him or her that is not the Lords, to run into her, and so to continue.

3. What is the fearefull hire of Apostasie and Apostates, of whom the spirit of the Lord speaketh lothsomely as of *dogs and swine* turning to their vomit and wallowing. What can be the expectation of such, as forsaking the sound profession of the Gospell, fall away from Christ to Antichrist; but the most dreadfull doome which is to be awarded against the Lords most cursed enemies?

4. That they sinne *without a cause*, which aggravates the sinne: nay against so cleare a light and truth enacted, protected, crowned, and in these daies after 70. yeeres of the sunshine of the Gospell, which hath beene the best time the Gospell hath had in the world for so long together, this thirteeene hundred yeeres; so as for our meanes we might have beene as stable as rocks upon our rocke and foundation.

5. That they sinne against a speciall commandement of God, yea against a voice from heaven in this text; they cannot say in the day of the Lord they were not warned.

Lastly,

Lastly, because they love to looke upon pictures, now leaving them, I will leave with them an Emblem of such gracelesse Apostates as themselves : When Israel was in the Wildernessee, God gave them a daily harvest of Mannah from heaven, but they grew weary of the Lords provision, they remember the garlike, the leekes, and onyons of Egypt, and backe they will to Egypt in all haste : but all the while they remembred not the oppressions, tyranny, stripes, labours, sighs, burdens, the bricks and fiery furnaces. So doe these looke after the pompe, pride, wealth, and liberty of Romish Egypt ; but remember not the miserable servitude and bondage, and their tyranny upon their consciences ; they remember not their traiterous doctries, their miserable attempts against kings and kingdomes, their furious fires, their perfidious massacres, their bloudy inquisition. They remember not what comfortlesse hopes that doctrine and Religion will afford them in the day of their death (for theres no understanding Papist dare trust unto it) and yet looke backe they will. But what is the issue and conclusion of all ? As all they in the wildernessee miserably died, and never entred into the Land of rest ; so these Apostates may exchange Mannah with Garlike for the present ; but in the day of the Lords visitation, they shall reape according to their sowing ; when greatnesse, nor wealth, when Iesuiticall subtillties, nor penall satisfactions, neither shall their painted and Poeticall Purgatory helpe or ease them : they would not be stayed by a voice from heaven, but backe they would to Babylon ;

bylon ; and now must they partake in her eternall plagues, by a sentence from heaven which is irrevocable.

That ye partake not of her sinnes.

This second part of our text hath three things considerable in it :

1. That Babylon hath great sinnes.
2. That not to depart from her is to partake in her sinnes.

3. Who they be that doe partake in her sinnes.

For the sins of Babylon, they were most transcendent both against God, and against man. I may not tire your patience with the enumeration. I cannot name a fewer number than two, which the Scriptures usually insist upon in this argument.

1. *Idolatry.*

2. *Cruelty.*

1. Babylon was full of Images and false gods ; they worshipped *Bel* for God, and made them *Succoth* and *Benath*. The Dragon was worshipped also among them as God ; In a word it was a *land of graven Images*, and they *doted on their Idols*. Now all the Idolatry of that Easterne Babylon was a type and shadow of the unheard of Idolatries of this Westerne Babylon, who not onely committeth, but commandeth shamefull filthinesse, neither onely defendeth her owne whoredomes, but teacheth and forceth the same upon others : Therefore the Scriptures call her a *mistresse*, yea a *mother* of whoredoms, with a full cup of filthinesse and fornications in her hand ; which

she

1. *Idolatry.*

Isa. 21. 9.

2. *King. 17. 30.*

Ier. 51. 36.

she reacheth and forceth upon all her lovers. That as all men both high and low, small and great, must fall downe before the God which *Nebuchadnezzер* king of Babel hath erected ; so must every man worship the breaden, brazen, woodden, and golden gods, which that *Nebuchadnezzerus* of this Easterne Babel hath set up. But I know not by what windlace the Jesuits (as nimble as mischiete it selfe) have brought it about, to a demurre among Divines; whether these Babylonians be Idolaters or no? which wise men see to be but the raising of a cloud of dust to trouble our eies, whilst they worke their stratagems amongst, and against us.

1. For, Doth the spirit of God call Babylon the mother of whoredomes, and are they not Idolaters?

2. Doe they translate adoration from the Creator to the creatures (which is *Nazianzens* description of Idolatry) and are they not Idolaters?

3. Doe they erect and worship Images of the invisible God, and are they not Idolaters?

4. Doe they give all the honour to the Image which is due to the samplar, and are they not Idolaters?

5. Doe they command and compell every man to fall downe on his knees and adore their Hoast in their processions, being an externall religious worship, and are they not Idolaters?

6. They doe teach that to Images, as Images, a proper religious worship is due, as doe their learned Papists, and are they not Idolaters?

7. Doe they invoke all the Hoast of heaven,

That Romanists
are formall Idolaters.

Orat. in Christ.
nat. 3.

Cofter. Bellarm.

*De idololat. lib. 2.
cap. 7.*

John 8.

2. Cruelty.

*Ier. 51. 25.
& 50. 23.*

Rev. 17. 2. 13. 8.

ven, and their Hoast in earth ; and is not this formally to Idolatrize ?

8. Are they so puzzled in this argument, as the greatest schollers are forced to say that some Idolatry is lawfull, as *Gregory de Valentia*. If some be lawfull, let them give a reason why not all as well ; and if all or any be lawfull with them, are they not Idolaters ?

Thus while shee claimeth to bee the mother Church (not without wrong both to Hierusalem and Antioch where the Gentiles were first called Christians) we must in the Scriptures dialect, hold her the mother of whoredomes. And if the Iewes could not abide to be borne in fornication, let us that are free borne, scorne to take a notorious whore for our mother, and leave her to the basstardly brood that are borne and bred up to Antichrist : of whom may be verified, *Like mother, like daughters.*

The second sin noted in Babylon was cruelty, and tyranny against the Church of God, where she was called *a destroyer, and a destroying mountaine, and the hammer* of the whole world.

As was the Easterne Babylon to Gods people among the Iewes ; so is the Westerne to the Christian Church among the Gentiles : the great *Abaddon and Apollyon*, called the scarlet Whore, drunke first with the wine of her fornication, and then drunke with bloud : for in her is found the bloud of all the Prophets, and of all the Saints.

The tyranny of Easterne Babel had three properties, wherein the Westerne Babel doth farre surpass.

Rev. 13. 19.

2 Kings 26.

Psal. 137. 8, 9.

surpassee. 1. That was a *Cavetous* cruelty ; for *Nebuchadnezzar* spoiled the city and the Temple : Here *Aisa* iackt Gods house and the kings house, and besides carried away all the wealth of the land. Even so the Romish *Nebuchadnezzar* robbeth the house of God, carrieth away the Word, the Sacraments, the Scriptures, preaching, and the pure worship of God, figured by these golden vessels, instruments and pillars ; and besides robbeth and spoileth Kings and Princes of their kingdomes, crownes, treasures, and revenues, so as there is no kingdome in Christendome, which hath not drunk deepe of his tyranny.

2. That was an *unnaturall* and barbarous cruelty ; for they raged against Infants the seed of the Church, and dashed their heads against the stones. So is this Babylon as fierce and unnaturall in her cruelties, hatching up savage monsters, and paricides, by teaching, counselling, acting, triumphing and patronizing murders unheard of, unread of in Babylon : as Mastives which lie in the shambles, have commonly bloody mouthes ; so doe their mouthes run over with Romish Rhetoricke, *Vre, ses, occide,* Burne, kill, poyson, stab, blow up, whom ? strangers, friends, old, young, men, women, brethren, fathers, kings, princes, kingdomes, countries, nay your owne king, your native countrey : shed bloud, shed innocent bloud, make no end of shedding innocent bloud, let bloud touch bloud : oh cruell Tigers to the life of man, to the life of kings and kingdomes, and so to the very life and soule of the world.

Nebuchadne~~z~~zer of Babel, is not content to burne the three children of God, but hee must make the fire seven times hotter than ever; to shew that hee would burne them seven times over apeece, if he could. This Westerne Nebuchadne~~z~~zer hath kindled fires against Gods s^revants, sev^t times hotter than that furnace, devising torments as neere hell fire as any hellish tyrant could invent. The Acts of the Church, and the Acts of iustice, record, that not farre from this place, the Romanists first murthered *Richard Hun*, a grave and wealthy citizen, and then hanged him, and then condemned him for an Heretike, and then burnt the dead man in Smithfield, because hee appeared not, being summoned to recant his supposed heresie.

3. That Babylonish tyranny was as *unsatiable* as unnaturall. The Church late weeping in Babylon, which noteth a long captivity: so under this Westerne Babylon hath the Church endured a long Captivity not of 70. yeeres, but of 7. times 70. almost thrice told, and yet an end is not come. These horseleaches are unsatiable; doe not these enemies of mankind desire riuers of bloud, to ride their horses to the saddles in the bloud of the Lutherans? *Domitius Nero* caused Rome to bee set on fire in twelve places at once, that hee might delight himselfe in seeing a patterne of the burning of Troy. But our late *Neroes* and Babylonians would see a patterne of hell fire before they came there, and to that end would kindle a fire to burne not a City, but three good-
ly

ly Kingdomes at once. Duke *Alba* boasteth, that in the low Countries he slew in few yeeres six and thirty thousand Protestants, for which service the Pope sent him an hallowed sword. *Vigerius* one of the Inquisition, affirmeth that it had consumed in lesse than thirty yeeres, with severall kinds of tormentes, an hundred and fifty thousand Protestants. O unsatiable wolves, whom all the bloud of the whole fold of Iesus Christ would not satiate!

Those that come not out of Babylon must needs partake of her sinnes : For first, hardly can a man touch pitch and not be defiled : it is not every mans case to live chaste in Sodom, as *Lot* did, and in this case thou canst as hardly be in her and not of her. Secondly, impossible it is for him to free himselfe from evill, that shunneth not the occasions and provocations of it : and just it is, that hee that runneth out to meet the Tempter, should fall by the temptation. Therefore will *Joseph* runne out of the house of his tempting Mistresse.

3. Our rule is not to avoid only apparant evils, but also the appearances of evill.

Ob. But we may live and converse in Babylon, in Rome, and popish Countries with good consciences, keeping our hearts unto God: and hence many goe to their Masses, behold their pompe and worship, admire and perhaps bow to their Idols and doe as they doe, and yet bee Christians good enough for all that.

Sol. Oh vaine pretexts of vaine men, directly giving the Spirit of God the lie; who here teacheth vs, that those that come not out of her, partake of her sinne.

2. Did they see their owne disposition and danger, as the Lord by this text would have them to doe, how naturall a Religion Idolatry is, and how prone an unconverted man is vnto it; what an enchanted Cup these Idolaters have prepared, and every way sweetned to the sense and sensuall man; Did they consider what a cleaving pitch, a spreading leaven, an infecting leprosie, a fretting gangren this idolatrous filthinesse is; they would listen to those frequent holy counsels, *Enter not into the way of the wicked; passe by the doores of the Harlots house; come not neare her threshbld; avoid the place of so dangerous temptation.*

3. Did they see the danger in partaking of Babylons sinnes, we should heare them change their note: Did they discerne how Babylons plagues are chained to Babylons sinnes, and that the first mischiefe of communication in her sinnes, is more miserable than the latter to receive of her plagues; they would listen to that which the spirit here perswadeth for their owne safety.

Q. Who bee they that partake in Babylons sinnes?

A. Communication in sinne is either,

1. More open,

or,

2. More secret.

1. Our

1. Our Romanists apparetly communicate and expresse her sinnes.

1. Her Rebellion by refusing the Oath of supremacie : the greatest Rebell in the world is Roman Religion.

2. Her Egyptian blindness and Recusancy, renouncing the Ministry, the Scriptures and meanes of knowledge : For in Goshen is light and comfort.

3. Her filthinesse and whoredomes by frequening Masses, worshipping Images, praying to Saints, and many other waies acting filthy and formall Idolatry.

4. Her Babylonian oppression of Gods servants to their power, by plotting and contriving against them, threatening, rayling, boasting, slandering, bewraying by what means they may, how bloudy minded they are, only muzled, and by their doctrine quiet, because as yet, *Res commode fieri non potest.*

2. More secretly, our indifferent and wary Protestants partake of her sinnes.

1. By externall reverence to, or at Idol worship, as bowing the knee, uncovering the head, condemned in the second commandement as an approbation of the Idol.

2. By counselling and perswading to Popish Religion, for so Caiaphas had an hand in Christs death, because he counselled it.

3. By defence of Popish persons, doctrines, and practises : not a few undertake the defence of grosse Popery in their table discourse ; as Free-will, the Reall Presence, Merit of Workes, shewing

where their affection is, whilst they goe for Protestantes good enough.

4. By silence, and not professing against the Idolatry of Popery in doctrine or practise; when a man hath a calling in publike or private, and in not hindering it, so far as a man hath power or place; for *qui non prohibet malum cum potest, facit.*

5. By flattery and praising Papists in their courses, consenting to their discourses, countenancing their persons, chusing and affecting their societie; sort with them, eat and drinke and play with them. When the lewes stoned *steven*, *Paul* communicated in the sinne by countenance and assistance in keeping the garments : Oh where is now *David's* spirit when he exclaimed, *Woe is mee that I am constrained to live in Meshec*, and to have any thing to doe with such wretched men !

6. By spreading Popish bookees, pictures, and such trash, as those Merchants send us over, by bestowing for tokens Popish Crosses, Images, Amulets, or any other Popish trumpery. And now adaiies methinkes I see the bosomes, armes, breasts, necks, and eares, carying the Beads, Crosses, and such Popish bables ; Whence *jerome* himselfe once threw them out : which proclaime that many amongst us partake of Babylons finnes, making themselves guilty of her whoredomes, and would be thought the base issue of Antichrist, and children of Fornication, as were the Jewes, when they departed from the true worship of God.

And that ye receive not of her plagues.

This last part of our text hath two propositions.

1. That

1. That great and wonderfull plagues are reserved for Babylon : for she having drunke deepe of two cups already, must drinke a third cup off to the bottome. She is drunke with the wine of fornication, and drunke with bloud ; now must she drinke a cup of wrath and plagues. If any man will be better confirmed herein, the Angell calleth him to shew him the damnation of the great whore, that sitteth upon many waters. That place consulted, sheweth that it is not only a temporary desolation of that state and Citie, with sword, fire, famine, according to the old prophecie ; but also an everlasting rejection of that whole state and kingdome of Antichrist from God, into the lake that burneth with fire and brimstone, which is the second death.

*Revel. 14. 8. 10.
17. 2.*

2. That whosoever communicates in the sinne of this Westerne Babel, and will not depart from her, must partake of her plagues : she and they shall drinke of the wine-presse of the wrath of God ; Gods heavie indignation shall come upon them and her to the uttermost : for it is iust with God, that those who will not be divided in sinfull societie, shall be undivided in judgement and suffering ; Societie in sinne brings societie in suffering. Humane lawes condemne and execute the theefe and the receiver, the murderer and consenter, the traitor and concealer ; and as just it is, that he that will partake in the sinnes of others, shall partake also in the sorrowes of them. What can it be but danger, in not departing from her, who is departed from God, and God from her ? For what is all that Religion,

2. 7 bess. 2.

ligion, in the points wherein it differs from us, but an apostasie and a Catholike departure from the Christian faith ; nay that very great Antichristian departure fore-prophesied not from the Roman Empire, but of that Empire from the Christian faith, as appeareth, 1. By their departure from the Scripture and divine writings, to humane trash, traditions, and fables.

2. By their departing from the merits, doctrine, sufferings, and obedience of Iesus Christ in effect, to a new Christ, new saviours, new mediatours, new intercessours, new merits, new advocates and patrons.

3. By their departure from the old way, and the ancient faith of the Prophets, Apostles, and of the famous Church of *Rome* in the Apostles dayes, to a new faith and Religion, not knowne to the Scriptures, nor to the Prophets, nor Apostles, nor to their successors, the Fathers and Pastors, for six hundred yeeres at least after them.

3. What else besides ruine can he expect that staieth in such a society so addicted to the basest wickednesse : every one will say that ruine and mischiefe must be his end, that runneth and sorteth himselfe with base villainies : Who baser than the limmes of Antichrist, who are all vassals to the servant of servants ; but a iust hire of those that refuse the Lord of life and liberty. What is like to bee the end of him that runnes after whores and harlots, but utter confusion ? and what other can they expect that ioyne themselves to that harlotry Religion, who goe an whoring from God,

like

like hatetull and unsatiable harlots : What can bee his end but ruine, that sorteth himselfe with mutinous and rebellious persons, plotters and contrivers of mischiefe against the persons, estates, lives, and kingdomes, of Princes and people ? But such are Papists taught to bee, by the present doctrine of the Church of Rome.

And by such positions and principles, were the Gunpowder Traitors thrust on to their ruine, and all other that run upon their owne ruine, by rising up against our late and present Sovraigne.

Let all good Christians and good subiects say, as *Jacob of Simeon and Levi brethren in evill, into the secrets of these men let not my soule come.*

Heere are reasons enow for our utter renouncing of Popery. Wouldest thou be without the reach of the plagues that amate her ? get out of Babylon : Fearest thou not God, to avoide her sinnes ? Feare thy selfe, and thine owne danger ; who hast heard that the Lord is comming with his mighty power to make warre upon that damned Citie and State, for her utter desolation. Wouldest thou share in the salvation of Gods people ? open thine eares to this voice of God, *Fly out of Babel, and every man save his owne soule.* Save your selves from this perverse Generation. I say not that no Popish person can bee saved, but whosoeuer will bee saved must depart from the fundamentall errors

*Jerem. 51.
Acts 2. 40.*

rors of Popery ; for which Christ hath given that Synagogue a bill of divorce. I say therefore againe to all Gods people ; Get away from this people of a strange language ; Get away from the den of devills and habitation of Idolls. Whosoever are now within this voice and call of God, make use of it for thine owne safetie. Some perhaps hearing the call of Gods people out of Babylon, they like *Lots* friends leorne and mocke out this warning of God : for so doe reprobates and men of gracelesse hearts, spurne and feare, where they shoulde stoope, and feare, and tremble : but let such know, that as the Sodomites were first strucke with blindness, and then with a fiery shower, so are they under the former of these plagues already, and God is hastning the latter upon them, if they hasten not their repentance.

The Poets have a saying, that when *Jupiter* will strike a man, he first putteth out his eies : and so indeed doth the iust God, first blindeth the eies of Infidels who are willing to bee blinded, and then destroith them : he giveth them up to the devill, who as an hangman, first covereth their eies, and then turneth them off.

2. That the time is hastning when they shall say they were warned and called out, but now cannot bee either pittied or helped. As *Lots* cousins though they made but a merriment of *Lots* admonition, yet they saw the Lord in earnest, and then too late wished they had departed according to the voice of the Lord ; but now

God

God will not, and *Lot* cannot helpe them. Neither can they shift themselves out of the fire, when the dreadfull shower falleth. Doe thou sic out the summons at thy perill; but one of two thou must chuse, either thou must goe out of Babylon, or goe into her destruction.

F f N. f S.

Good Lord, how can we people like them? What
other class is there? I think you are one of those who
have been born into the middle class. You are
not good enough for us, but you are not good
enough for them either. You are not good
enough for us, but you are not good
enough for them either.

333. 75

AN
EVERLASTING
RECORD
OF
THE UTTER RVINE
of Romish A M A L E C K.

*Delivered in a Sermon at BLACK-FRIERS
in LONDON.*



LONDON,
Printed by *f. H.* for *John Bartlet*,
and are to be sold at the *Golden Cup* in
the *Gold-Smiths row* in *Cheapside*. 1624.

МА
ДИГРАЛА
ДРОД

ПИИУЯ ЯТТУ ЭНТ
Лондон Амьон

During a summer's day
in London



LONDON
Printed by R. H. for T. & J. Barnes
Being sent to the Royal Society of Geologists
the Geological Survey now in Committee, 1854.



THE
V T T E R R V I N E
O F
Romish A M A L E C K.

Exodus 17:14.

And the Lord said to Moses, Write this for a remembrance in the booke, and rehearse it to Iosua, for I will utterly put out the remembrance of Amaleck from under Heaven.

THis Chapter setteth downe two great perils, which tooke the children of Israel presently upon their deliverance from the red sea: (for the way to our Canaan is strewed with crosses) The former was of thirst to the eighth verse. The latter of warre: for seeing their thirst made them contend with God, God doth justly raise them up enemies to contend withall.

In this warre are three things.

i. The

1. The circumstance of 1. Persons, Amaleck rose against Israel.
2. Place, Rephidem, vers. 8.
2. The manner of the warre, which was partly,
1. By power and Armes, vers. 9, 10, 11, 12.
 2. By prayer of Moses: If Iosua be on the vallie, Moses must be on the hill; meanes must be used, but not trusted in, and prayer without use of meanes, where appointed and afforded, is but a mockerie.
 3. The events of this doubtfull warre, and they be three :
1. The overthrow of Amaleck by the sword of Ioshuah, vers. 13.
2. Gods decree of destroying utterly the whole nation of the Amalekites.
3. The building of an Altar for a trophee, and the perpetuall memorie of so happie a victorie.

The verse read, containeth the second of these events, namely the severe decree for the utter destruction of the whole nation of Amaleck.

Where are two generall points :

1. The record or registrie of the sentence.
2. The reason : *For I will utterly put out the remembrance, &c.*

- The record hath two parts.
1. The writing of it, write this.
2. The rehearsing of it, to Iosua.

In the writing are four things.

1. Who

1. Who must write it? The Lord said to Moses, *Write this.* Moses a Prophet of God: Hee must make Canonickall Scripture of it. And being so written, it is unalterable and permanent. It is sealed with the Kings ring, as were the lawes of the Medes and Persians, and is irrevocable.

2. What must hee write? *This:* that is, the whole narration of Gods dealing for his people against the Amalekites; 1. *De rebus gestis;* What God had done in the miraculous defeating of them already by the power of Moses his prayer. 2. *De rebus gerendis;* What God had further to doe in the finall destruction of this cursed Nation.

3. Where must Moses write this? *In a booke.*

Quest. What booke is this?

Ans^w. Some thinke it a booke now missing, although the Scriptures yet extant be sufficient; but this booke was no other than this present historie of *Exodus*, and other his historicall Commentaries in his five bookes, in the which this same storie is more fully repeated, as *Deut. 25.17.*

4. Why must he write this in a booke? *for a remembrance:* Israel saw the great works of God, at least all Israel could not but heare of this, and yet this is not enough; it must be written to live in their memories, and in the eyes of their posterities and after-generations.

Ob. But seeing Israel had many great and miraculous deliverances, besides and above all this: why is this so directly appointed to be written in a booke above the rest?

Answ. Israel had received a farre greater deliverance a little before from the Egyptians, chasing them in the bottome of the sea, and the Lord would not have this deliverance drowned in that, but would have a thankfull memory of this also preserved, and would have the glory of it maintained even above other great workes, both by a booke and an altar, and by a name. God appointed it to be enrolled in parchment; and *Moses* enrolles it in the stones of his Altar.

2. Other great workes were lesse dependant, and more transient in the present passages of them, but this is dependant and must bee registered for future memory and use; for divers passages of Scripture depend upon it: and not only the present people of God then living, but even the after ages descending of them, must take knowledge of this fearefull sentence denounced against *Amalek* for these ends:

1. That they might never make league or peace with them all their daies, because the whole Nation stood accursed before the Lord.

2. That they might be ready in aftertimes whensoever God should command their kings, to offer themselves cheerefully to the execution of this sentence in the utter extirpation of this hatefull people.

3. That they should ascribe the honour of truth and justice to the Lord, when in aftertimes they should see King *Saul* rejected for failing in this execution, and not destroying those sinners the *Amalekites* as the Lord had commanded him, and the

the kingdome given to David who was better than he, in that he effected the Lords whole decree, in doing what Saul had omitted, 1 Sam. 30. 17.

2. Rehearse it to Joshua.

Quest. Why to him?

Ans. Because Joshua must be Moses his successor, and served to these two purposes.

1. That hee for his time also should alwaies stand out in hostility against them, not as a revenger of private wrongs and iniuries offered them, but to beare in minde, and publicquely to execute the iudgements of God which were charged upon them.

2. That it might be an encouragement to him, who was to bee the Lords Captaine, and to leade out his people in the Lords battells, against all the rest of the Nations; in that hee seeing these enemies which made the first attempt and onset upon Israel so mightily revenged by God, might hence assure his faith, that God would goe on with him, as he had now begun, untill hee had given them actuall and full possession of that good land which he had promised them so long, and so often.

Now from this first part of the Text wee may note,

1. That in our way to heavenly Canaan, we must make account of many Amalekites; as Israel cannot set forth towards Canaan but Amalek will meet them. Israel going into Egypt had no enemies; but in their way to Canaan never wanted them. A man may goe to hell merily, and never meet with Amalekites to hinder him; hee hath

wind and tide with him. But let all the Israel of God resolve in their way to meet with *Amalek*, to fight with *Amalek*, to overcome *Amalek*, else there is no hope of ever seeing *Canaan*; wee must not expect rest till we be thorow the Wildernesse.

2. We hence learne, to write up Gods mercies and deliverances in a booke of remembrance; and as Israel keepes a Register and Catalogue of Gods mercies and favours towards us, our friends, our countrey, our Prince, our Magistrates and Ministers; yea build up altars in our hearts, to hold the mercies of God before our eies.

For, 1. Nothing can more hearten our faith, than the view of the monuments of Gods favour and gracious dealing of God with us.

2. The renewing of them upon our selves and memorie, perpetuateth every gift of God, and makes us as thankfull as if we had newly received them.

3. Nothing doth more binde the Lords hands from doing us good than the oblivion of his mercies: when as every thankfull acknowledgement of old favours is but the invitation of a new; so as it is a gainefull dutie.

Many have beene our deliverances publique and private, of the Church and kingdome, of our Prince and people, of our own persons and estates, when many Amalekites have risen against us; But where are our bookes of remembrances? where are our Altars or our Sacrifices? where is our *Iehova Nissi*, in which we proclaime God to be our banner and covert, as the words import? It was
but

but one of ten of the Lepers that returned to give thankes for his cleansing.

For I will utterly pull one the name of Amalek from under heaven.

In this second part of the text are two things.

1. The Author of the reuenge.
2. The severitie of it.

The Author or person executing this reuenge, is the Lord, who saith here, I will doe it. His arme is strong, and power unresistable ; Who can turne him backe ? Yea although he appointed and raised meanes to doe it, as *Saul* and *David*, yet hee challengeth the revenge to be his owne.

2. The severitie of this revenge, in that the Lord will utterly destroy him with a totall and finall destruction ; and is not satisfied in overthrowing the kingdome and dominion only, unlesse he put out the name and memorie of them from under heaven. All which noteth a great detestation and an utter abolishing of this people.

Quest. Why? what cause was there of such severitie in this execution?

Answ. The cause was the fierce wrath of *Amalek*, against Gods people the Israclites ; if *Amalek* bee fierce against the people of God, God will bee fierce against *Amalek*. Now the fierce wrath of *Amalek* appeared against Israel, because,

i. It was unnaturall, for *Amalek* was of the same bloud and neere kinred with Israel : *Amalek* was the sonne of *Eliphaz*, the sonne of *Esaū* by *Tymnah* his Concubine ; as *Esaū* and *Jacob* were

Gen. 20. 12.

brethren : so as they forgetting bloud and kinred, nourish an unnaturall wrath, and raise an unnaturall war against the people of God.

2. It was *causeleſſe* ; we reade not of any cause given them by Israel, but such an old canker as was from the beginning in *Cain* against his brother *Abel* : such an inbred envie of Gods mercy towards his servants, joyned with a malicious desire of spoylng them, resteth with wicked men at this day, that some of them will not looke on a godly man so much as on a mastive ; or if they doe, it is with a *Cains* countenance, cast downe on their brethren. Yet can they devise no cause more than *Amalek* could, only God giveth more testimony to Israel than to *Amalek*.

3. As it was without cause, so it was *without example* : *Amalek* was the first enemie that set upon Israel, after they came out of Egypt : this began to all the rest, and were first in the unjust vexation of Israel ; and therefore God will make them examples to all nations under heaven, according to that prophecie of *Balaam*, *Numb. 24. 20*. *Hee looked on Amalek and said, Amalek was the first of the Nations*, namely, that came out against Israel. *But his end shall be destruction.*

4. It was *Crafty* and *Cowardly* done : they give Israel no warning, nor offer faire termes of war, but steale upon them, and fall upon the weakest ; and when they were weake and weary, *and scattered the remnant of Israel*, *Deuteronomie 25. 20*. Thus because they ioyne with force, fraud in spoylng Israel, the Lord taketh his peoples part,

part, and scattereth them with a terrible revenge..

Doeſt. In this dreadfull menace of ſo ſevere a revenge againſt *Amalek*, wee note that the deſtruſion of all the enemys of Gods people ſhall be both certayne and ſevere, as might ſpecially be exemplified in *Pharaoh*, *Haman*, *Zenacherib*, *Herod*, *Iudas*, *Julian*, and other noted enemys, whom neither greatneſſe nor power, nor any other meaneſ could ſave from the severest ſtrokes of Gods revenge : for,

i. As *Amalek* riſeth up againſt the people of God, ſo doe all the reſt of the enemys : and this neere relation betweene God and his people, ma- keth this ſinne out of measure ſinfull, and pro- cureth a moſt severe revenge. How furiously doe great Princes vſe to revenge upon thoſe that de- face their Images in their coines ? But there is not the meanest of Saints, upon whom this great King of glory hath not ſtamped and engraven his owne Image. With what severity are the lawes executed upon Burglaries, that breake into mens houses, to rob and ſpoile ? especially upon sacrilegious theeves that breake into, and rob Churches and Oratories ? The Church is the house of God, and the Temple of God : if any man destroy the Tem- ple of God, him will God destroy. How fiercely did *David* revenge upon *Hanan* and his countrey, for offering abuse to his ſervants ? and are not the Lords ſervants as neere and deare to him, as *Da- vid's* ſervants were to their Lord ? and yet there is a neerer relation : for the Church is the Lords Spouse,

spouse, his wife, the delight of hisies. What, saith *Ahashuerosh of Haman that proud Amalekite, will he wrong the Queene in my sight?* and immediatly they covered his face. Much more shall their faces be covered with shame, that wrong the Spouse of Iesus Christ before his face.

2. The malice of the enemie is levelled against God: whatsoever they pretend, the ground of the hatred is God himselfe, the light, the Image, and grace of God; against whom they reach as high as they can. This is directly noted in *Amalek*, who yet had other pretenses, *Dent. 25. 18. He feared not God:* and he that feareth not to wrong Gods people, feareth not God himselfe: Now because wicked men are fighters against God himselfe in his people, and touching them, they poare in the apple of his eie; he taketh all the wrong done to them, as done against himselfe, and bringeth the mischiefe as an arrow shot upward, upon their owne heads with such severitie, as is due to the high blasphemous and stout Giants, who challenge the Lord himselfe into the field.

3. The iustice of God cannot but bring perdition upon his enemies, *2 Thess. 1. 6.* It is iust with God to recompence tribulation to them that trouble you. They are mercilesse to the Church, and the Lord shutteth up his mercy from them; as they have measured to others hee measureth unto them. What law can be more iust than the law of retaliation and requitall? The Tyrants themselves cannot but acknowledge the iustice of it, as *Adonibezek, As I have done so God hath rewarded me.*

Now.

Now if it be just in the Lord to bring the cruelty of a wicked man executed upon other as wicked as himselfe upon his owne head (which was the case of *Adonibezek*) how much more in the fierce revenge of the wickedes malice against the innocent servants of God ?

4. The Lord himselfe undertaketh to see execution done upon the wicked, as here upon *Amalek*; and therefore it shall bee done to purpose. For, 1. God writeth in a booke of remembrance, all the cruelties of wicked enemies against his people, as here in *Amalek*, both in respect of God to punish, of *Iosuah* to revenge, and of *Israel* to rejoice in the Lords care and partaking with them. 2. God writeth their persons to destruction : partly by his threatning, *Gen. 12.* 3. I will curse them that curse thee. *Ier. 3.* 2. *Israel is an hallowed thing, all that eat it shall offend, evill shall come on them, saith the Lord.* And partly by his oath, for the Lord hath sworne (as against the rich men of *Israel* that oppressed the poore) by the excellencie of *Jacob*, Surely I will never forget any of their works, neither can remember them, but to destroy their names, and blot out their memories from under Heaven.

Vse 1. To terrifie the enemies of the Church: seeing their hatred of Gods people is a token unto them of perdition, and nothing can save them from the curse of God, and that irrevocable sentence, *Ezech. 35.* 5. Because thou hast a perpetuall hatred, and put the children of *Israel* to flight, as I live, saith the Lord, I will prepare thee unto bloud:

and bloud shill pursue thee. Which was no truer against Mount Seir, than shall be certainly verified of all the enemies of God and his people.

Now, whereas most men harden themselves against such burdens of the word of the Lord, by sundrie delusions and misconceits, it will not bee amisse to meet with some of them; that the rubs being removed, and the way cleared, this our exhortation may be the more successefull.

Many sowe[n]e enemies of the Church suppose themselves out of the reach of this reprove; because they doe not by open force waste the Church of God, as *Saul* did, nor are up in armes against it, as Turks and Papists, and such as stand in open hostilitie against the truth, they cannot be perswaded that they are enemies. To whom I answer; that there be millions of secret and under-hand enemies, besides these who with *Amslek* raise up forces against the Israel of God, and these enemies I range into three ranks.

For they are either f 1. Mentall.
 2. Verball.
 { 3. A&quall.

1. Thou mayest be an enemy in affection and desire, as when out of hatred thou wishest and desirest evill and hurtfull things to befall the people of God, in whole or in part. Thus *Balaak* did but desire and affect to curse Gods people, and this is called a warre against Israel. *Cain* shewed himselfe a cursed enemy, as well in casting down his lookes upon his brother, as in rising up to slay him.

2. Thou

2. Thou shewest thy selfe an enemy also, when in words thou doest utter and pronounce hurtfull speeches against godly men : *David* saith of his enemies, that they invented words against him. Doest thou bely the Saints, cast names of reproach upon them, raise or revive reports against them ; and art thou not an enemy ? Was not *Haman* that proud enemie hanged on his owne gallowes , for such inventions and suggestions against Israell ?

3. Thou mayest be a cruell enemie, and carrie thy selfe closely in many under-hand practises, though thou marchest not so furiously under Satans standard, as some other professed enemies doe : as if thou beeest a scoffer, a derider, and mocker of godly men or their godly practises. *Ismael* laught at *Isaak*, and this is called a persecution. Christ was flouted and mocked on the crosse, and this was not the least part of his passion. If thou canst vex the childe of God in his trouble, & persecute him whom God striketh, adding affliction to his bonds, or secretly say to thy selfe, So, so, thus would wee have it, thou mayest easily discerne thy selfe an enemie. 2. If thou doest unfit and disable them from doing good, or settest hand to cast them out of their godly course, thou expressest not the smalleſt enmitie. *Nebuchadnezzar* shewed his hostilitie, not onely in swallowing up the Church as a Dragon, but also in making her as an emptie vessell, and casting her out. *Pilates* wife would not have her husband shew himselfe an enemie to Christ, by having an

Gal. 4. 29.

Jer. 51. 34.

Judg. 5.

hand against him. Wouldst thou not be an enemy then? have nothing to doe against any innocent and godly man. 3. If thou defendest not godly men in godly wayes. *Ierico* strucke never a stroake against *Israel* that wee reade of, but because *Ierico* opened not the gates to *Israel*, it is said to warre against *Israel*. *Meroz* was cursed as an enemie, because shee came not out to helpe Gods people. He that gathereth not with Christ scattereth, and the threatening is, that not onely those that warre against the Church shall fall, but those also that stand not out for it. Whosoever then thou art, that according to thy place and meanes servest not the Church, that art not ready to put both thy hands under the feet of it, to doe it all the good which is laid in thy power to doe, thou canst expect no other but to be reckoned & ranged among the Churches enemies, for truth hath spoken it, that the Nations and Kingdomes that will not serve the Church shall perish, *Esay 60. 11.*

2. Others thinke it good swimming with the streme, and that it is good policie to joyne with the stronger side: they see the enemies set up aloft, and magnifie themselves, because they have power in their hand, and grace of times to bring about all that they desire. On the other hand, they see the poore Church under hatches, without helpe in herselfe, or from others, and therefore tread over the hedge where it is lowest, to speed themselves the better in their owne projects. But to these enemies I say, 1. That all their combinations

bination with the wicked, be they never so potent, cannot stay them from perdition, unlesse they be stronger than the Lord ; and though they magnifie themselves against the Church, and seeme to beare all downe before them, yet must they fall : for what God hath written hee hath written. All their power is but the power of chaffe against mightie whirle-winds ; all their glorie and advancement against the poore members of the Church, is but as the strength and stinke of dung unto him, as is said of the *Midianites*, and *Iabin*, and *Sisera*, who perished at *Endor*, and were made as the dung of the earth, *Psal. 83. 10.* Who can now (besides the enemies themselves) beleeve that they stand on the stronger side, while they stand against that side, with whom the strong Lord standeth ? 2. As far are they deceived in their conceit, that thinke the Church is helplesse and friendlesse, while they see few or no great ones step in to take her part. For is *Israel* a widow ? or hath the Lord forsaken her ? No, no, her husband leaves her not, nor dieth away from her, as other husbands doe ; but ever liveth, and ever loveth her, and will suffer no man to doe her wrong unrevenged ; but will rebuke even Kings for her sake.

3. Others see no great danger in all these threatenings, they are none of the greatest friends of these strict professors, neither doe they see it safe to be so forward, and yet they thrive and prosper well enough : to whom I answer ;

1. That the Lord is not so unmindfull of his threatenings as they suppose ; Is it to bee prospe-

1 King. 14. 10.

Ier. 51. 5.

Psal. 69.

rous to be stricken with blindnesse of minde, and hardnesse of heart, and so goe on blindfold as *Pharaoh* to destruction? or is it such happinesse for a malefactor, ready for execution, to have his eies covered by the hangman? Holy *David* could desire no greater revenge against most desperate enemies, than that their eies might be blinded.

Besides, when the Lord vexeth them with many secret pulls and pinches in themselves, both inwardly by terror of conscience, and selfe accusing thoughts; as also outwardly in their estates, or names, or friends and posterity; might they not discerne (if they were not wilfully blinde) that Gods iustice sleepeth not, but is in his way, and that one way or other hee powreth out present wrath upon the families that eat up *Jacob*, *Jerem. 10. 25.*

2. Forbearance we say is no payment, so as if the Lord for the time of his patience, suffer wicked men to goe on to fill up the measure of their sinnes, yet the longer the blow is a fetching, the heavier it will be, the smart whereof is so much the more grievous, as it commonly overtakesthem in their rest, and in their rust, and watcheth to heare them say, Peace, peace, and then suddenly falleth upon them: for God will avenge his elect which crie unto him night and day; *yea though he suffer long for them; I tell you* (saith Christ) *he will avenge them quickly.*

3. Thou that hast present peace in thy pursuit of godly men, little knowest thou what God is brewing and bringing on thee: *Pharaoh* said a great

great while, Who is the Lord? but the Lord was preparing to make him know him. *Haman* in his bitter hatred of the Iewes may bee invited to the Queenes banquet; but little knoweth hee how neere mischiche is unto him. *Herod* went on a while stretching out his hand against *Peter* and *James*, but little knew he that God was preparing lice to eat him up. *Shemei* cursed *David* with an horrible curse, and carried it a great while after *Davids* death; but at length he knew that hee had spoken it against his owne life. And most memorable was that example of the Iewes, who carried the death of the Sonne of God forty yeares, and never bethought themselves; but when they thought all was forgotten, then came the Lord like a lion upon them, and teared, and spoiled, and paid them once for all, and wasted and scattered them with so fearefull a curse as never befell any Nation under heaven: the which lieth upon them and all their posterity even till this day. Let this move all men to feare to offer the least reproach or injurie to the least of Gods Children. Wise men are afraid to incurre the Kings indignation; and therefore it is said, that in *Hesters* time the feare of the Iewes fell upon the land; so let the feare of Gods children fall upon thee, whosoever hast formerly distasted them: and let it binde thy hands and thoughts, from conceiving or acting the least evill or hard measure against them.

Vse i. To comfort the Church of God in these threatening times, when *Gebal* and *Ammon* and

and *Amalek* have gathered and combined their forces against this citie of God : For,

1. If we looke towards God, he hath undertaken to revenge the just quarrels of his people ; that if themselves would put up the wrongs and oppressions inflicted by the adversaries, yet the Lord will not put them up, or passe by them without revenging them. Adde hereunto, that he hath written in a booke the ruine of her foes ; neither can they prevaile in their purposes, so long as the Lord turneth an enemie, and fighteth against them that provoke him. Let the enemies lift up their heads and hands aloft, and speake presumptuously against the mountaines of Israel, yet feare not worme *Jacob*, nor faint thou citie of God, thou hast the hand of the highest lifted up for thee, and the arme of the Almighty stretched out for thy defence and safety.

2. If we looke to the enemies, they are many and mighty, but *Amalekites* ; we have to doe with cruell enemies, but accursed in their persons, in their enterprises, and in all the wicked meanes of accomplishing the same : and if we looke a little into the resemblance, we shall see that as Romish *Amalek* have notably expressed the like cruelty with these in our text ; so shall they meet with the same certaine perdition : they being written by God to destruction as truly as the former. For,

1. *Amalek* signifieth a smiting people, and of all Religions, never was any so fierce or smiting as Romish *Amalek*, their cruelty transcendeth the barbarous cruelty of Turkes or Scithians ; no degrees

of

Resemblance of Romish Amalek with Amalek in 7. things.

Isa. 41. 14.

of men could avoid their strokes with both their swords : they make no difference of men, but strike at Princes and people, Kings and kingdoms, they smite the living and the dead, and make no bones to blow up three whole kingdomes at once with one terrible blow or stroke. The blowes of the old *Amalekites* were gentle and soft to the blowes of this smiting *Amalek*.

2. *Amalek* then came forth against Israel presently upon their deliverance from *Pharaoh*, presently upon the fruition of Manna from heaven, and waters out of the rocke: *Amalek* cannot endure Gods grace to Israel, in those means of their sustentation, nor yet in the pillar of the cloud and fire for their safety and direction. Even so the Romish *Amalekites* presently encampe themselves against the people of God, so soone as ever they are gotten out of the darknesse and bondage of Egypt. Wilfull enemies are they against the grace of God, and against the word of his grace, which is the Mannah and Water of life, for our refection thorough this our wildernesse.

3. *Amalek* was the first enemy that Israel had, after their comming out of Egypt, and waged war against Israel to hinder them from going into *Canaan*, and not onely by force but by fraud, they spoile the people of God ; for they come as Grashoppers in multitude, and destroy the fruit of the earth, and leave no food for Israel, so as Israel was exceedingly wasted. Even so the Romish *Amalek* and Antichrist, was one of the first enemies of the Church of the new Testament, he began in his fore-

runners in the Apostles daies presently after our redemption wrought by Iesus Christ from the hel-lish *Pharaoh*, and ever since her rise, hath laid in the way of the Israel of God, to hinder them from the heavenly *Canaan*, and hath by force and fraud wasted the Church; sending into our kingdomes besides forcible instruments of violence, and infinite bloudshed, innumerable armies of seducing Priests and Jesuits, who would have left the people of God no food by the word and Sacraments: and not only robbed them of their spirituall meanes, but in their temporall state; by crafty conveyances carving to themselves whatsoever fat or sweet the kingdomes of the earth have affoorded.

4. *Amalek* forgetteth all kindred, and all bonds and respects of Nature; they regard not that they were of the same bloud with Israel, which might have beene some restraint to their fury. So the Romish *Amalekites* forget all naturall bonds, and most heathenishly lay themselves in the vaults & caves of blacke darknesse, for the destruction of their owne naturall and loving Prince; with purpose to spare neither root nor branch. Old *Amalek* would eat up and destroy their enemies countrey; these *Amalekites* like so many Vipers would eat up the bowels of their owne mother, and native country. Duke *Medina* his sword knew no difference betweene a Protestant and a Papist: no more doth the powder and iron barres, but send up suddenly to heaven as in a fiery chariot, even them of their owne Religion: such fiery zeale as carried *Alphon-sus Diazius* out of one kingdome into another, to kill

kill his owne brother *John Diazius* with his owne hands, for surenesse, only because he was a Protestant. Old *Amalek* cannot equall these Savages and Monsters, with whom no respect of age or sex, no degree of honour or learning, no plea of Religion nor Justice, no instinct of humanity or manhood it selfe, can prevaile for a drop of mercy or pitie from them.

5. *Amalek* commeth cowardly upon Israel, and smiteth the hinmost, and falleth upon the women and children in their fainting and wearinesse. The same course doe the Romish *Amalekites* take in their plots for seduction, and destruction. Their seducing Priests fall upon the weaker sex and sort, as the devill did at first, and overcome first the weake and faint ones, such as lag after their colours: as cowardly as the old *Amalekites* encountring Israel, so also doe these. Nay they come in warlike manner after they had declared themselves enemies: but these digge deepe and fetch their counsells as low as hell; and under the habit and profession of friendship and loyaltie, cowardly lay traines and engines of death, which can no more be perceived, or prevented (but onely by the piercing eie of God) than can the issues of the next age.

6. *Amaleks* warre was ill grounded and prospered accordingly; for God turned it to the great good of his people; who were 1. Exercised by them. 2. Experienced in the goodnessse of God, and in his gracious deliverance. 3. Enriched and provided of armour, and other necessaries by the spoile

of *Amalek*. As unprosperous have beeene the wars of Romish *Amalck*, and their plots and projects have turned against themselves, and to the advantage of the truth, and the Churches professing the same. God hath strangely discovered the treasons against the Lords people and his anointed ones, and mightily broken their armes and powers both by sea and land. Such as have risen up against the Lord have fallen before him. And though now of late they advance themselves as if all were to their hearts desire ; yet wise men see them no great gainers, and were they greater than they be, who soever shall patiently wait to see Gods whole worke together, shall doubtlesse rejoice to see no difference betweene their gaines and *Amaleks* against Israel, but only that their confusion and overthrow shall be more dreadfull and fearefull, as their sinnes have beeene most Catholique and execrable.

7. As *Amalek* after a doubtfull war must be overcome by Israel, and written to perpetuall destruction; so the Church hath justly deserved to sustaine a doubtfull conflict by Romish *Amalek* : but after the triall of the Church *Amalek* shali be foiled, being long since written to perpetuall destruction, for when the childe is corrected, the rod shall be cast into the fire.

3. If we looke to our aids and succours, we need not feare the issue of our conflict against *Amalek*.

For, i. We never want a valorous and victorious *Joshua*, to lead us and fight for us against *Amalek*. That *Joshua* was a Noble Generall, with whom

whom the Lord was, and none was able to stand before him, so as he set his foot on the necks of five kings at once: but he was but a type and shadow of our *Joshua* a mighty Captaine, and an heavenly leader, that great *Michael* that treadeth upon the necks of all Kings and Tyrants that rise up in armes against him and his people. That *Joshua* was in the valley; but ours is upon the hill of his heavenly glory far exalted above all his enemies.

2. As Israel had not only *Joshua* fighting in the valley, but also *Moses* praying on the hill; so wee have many *Moseses* lifting up hands, and praiers, which are powerfull and prevalent against *Amalek*. And whereas we finde much unworthinesse in our praiers, and our hands grow feeble, we have an *Aaron* our heavenly High-Priest, strengthning our armes and praiers, which praiers joyned with the power of *Joshua*, shall bring downe the proudest *Amalekites* that ever ware triple Crowne, and put to rout all forces levelled against the Israel of God. When the Angell came to *Gedeon* and said, *The Lord be with thee, thou valiant man*; hee replied, *If the Lord be with us, why is it thus? Why doth Amalek prosper? Why doe they prevaile so long? Why doe they triumph with great hopes to goe on, to carry the victory?* If Romish *Amalek* be a people written to destruction, why see we no meanes of their overthrow?

Judges 6. 12.

Answ. 1. We need not feare the braggs of those that use to triumph before victory: *The end of a thing is better than the beginning*, saith *Salomon*. The issue of the doubtfull warre shall undoubtedly

joyne the Churches happy triumph with their finall overthrow.

2. After the Lord had written this sentence against *Amalek*, he staid execution foure hundred yeeres till *Sauls* time; but in the end (the time of his patience being expired) he forgot not the accomplishment. So *Amalek* may prevaile awhile for the sins of the Church: and we must not grudge to allow the Lord the time of his patience, which though it may wait many ages, yet at last will he assuredly rise up in most sharpe revenge, and utterly destroy the kingdome and memory of *Amalek* from under heaven.

3. The Church may thanke her selfe in part that *Amalek* prevaileth still over her. For,

1. Whereas the Lord hath commanded us to remember what *Amalek* hath done to us in our way, and repeateth it againe, *forget it not*, we forget the strait injunction: we remember not what they did to us in *Queene Maries* daies, but have forgotten those furious flames and times. We have forgotten what *Amalek* did to us in 1588. and remember not that they digged a sulphureous pit in 1605. wide enough to swallow three whole kingdomes. Now while wee so easily forget that which wee are commanded to remember, what marvell if God rub our memories, by suffering them to be pricks in our sides and eies still?

2. Neither doe we remember the Lords Oath, to have war with spirituall *Amalek*.

3. Neither doe we remember that it is the dutie of all the Israel of God to fight with God in blotting

Deut. 25. 17. 19.

Exod. 17. 16.

ting out their remembrance, though the charge be very strait, Deut. 25. 19. *Thou shalt put out the remembrance of Amalek from under heaven: as God taketh his Churches part against Amalek, so the Church must take Gods part in this great worke, which the Lord will effect both for them, and by them.*

4. It is likely also we lift not up our hands so fervently and so constantly against *Amalek* as we ought. *If Moses hold up his hands, Israel prevaleth.*

Exod. 17. 11.

5. It may be wee are wanting in encouraging and strengthning the enfeebled hands of our *Moseses*. How could Israel have expected to prevaile against *Amalek*, if in stead of rearing up *Moses* his hands, they had turned him off the hill with despight and contempt, and taken up some *Amalekite* into his stead? How can Popish *Amalek* but prevaile, if Popish Priests shall finde any where better entertainment than faithfull Preachers, who are so many *Moseses*, and men of God, who would stand in the gap, and are indeed the horse-men and Chariots of Israel?

Oh therefore deare brethren let us awaken our selves, and in this tempest by the loud voice of our praiers, awaken Christ who seemeth to sleepe in his ship with us. Let us ply the Lord earnestly, and binde him by his owne promise. Gods promise and his peoples praiers are mighty Canons and battery against the thicke walls and towers of Romish *Amalek*. While the Papists are some at their beads, and some at their swords, let us get us to our fortresse of faithfull and fervent praier, and

we

we shall not onely see the omnipotence of praier,
but the impotencie and flight of *Amalek*. Did not
our hands fall downe, and our praiers grow feeble,
we should fill our hearts quickly with triumphant
joy over them, our hands with their spoiles, and
our mouthes would runne over with the praises of
God, for our deliverances from the power and
plots of such fierce and implacable enemies. Even
so let thine enemies, those accursed *Amalekites*, pe-
rish, O Lord, but let them that love thy name be as
the Sunne when he riseth in his might. *Amen.*

Judg. 5. 31.

FfNfs.

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